

THE SHAKER.

OFFICIAL MONTHLY.—PUBLISHED BY THE UNITED SOCIETIES.

"WHAT IS TRUTH?"

"THE ETERNAL RELINQUISHMENT OF ERROR."

Vol. VI. } G. A. LOMAS, }
EDITOR.

SHAKERS, N. Y., OCTOBER, 1876. SHAKER VILLAGE, N. H.

{ N. A. BRIGGS, } No. 10.
PUBLISHER.

THE SACRAMENT.

—O—
ELIJAH MYRICK.

"AND as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said take, eat; this is my body."

Which was his body? Those whom he was addressing? Who had continued with him in his temptations? To whom he appointed a kingdom as his father had appointed unto him? Who were to be the body through which Christ would continue to be manifest? Or was it the bread which he passed round as a symbol of union?

And while he was committing to them this great trust—this life—this new testament for many, for the remission of sins, did he not pass the cup as a seal of unity—a confirmation that they were one living body?

If this version is good grammar, and makes Jesus appear more sensible, then cast away the old bottles of tradition, and seek new bottles for the fruit of the vine, which we shall partake of, new, in our Father's (and mother's) kingdom.

Heed no longer dying echoes—
Echoes from the voices gone!
While the trumpet voice of progress,
Tells us of a brighter dawn.

Harvard, Mass.

WHERE GOD IS.

—O—
MT. LEBANON, Sept. 29, 1876.

BELOVED EDITOR:

September number is good; "Our Saviour," and "By Whose Authority," I like; "Social Impurity"—plain, but true—will do good.

My letter to Elder Abraham should be published—it is time.

The highest form of virtue, *now*, is among the skeptics to all false theologies.

A hundred years ago, the most spiritual good was with the Orthodox and the Dissenting Sectarians, and the Witnesses.

To-day, God is more perfectly revealed in some who deny, or doubt the existence of a Supreme being, than in the Christian Priesthood.

Works, not faith; facts, not faction; acts, not words; lives, not creeds, are the most pregnant with the good. God is good; God is truth. The *hearts* of men and women, not their whims and notions—their intellectual conceptions, or cloudy plans and systems—are what God looks at; be sure of that.

God is in the liberal, the scientific, the land reformer, the woman's rights advocate, the physiologist, the moral regenerators, the cooperator and communist—seekers after righteousness upon humanitarian grounds—who so love their fellow-men that their whole lives, fortunes and sacred honor are pledged as guaranties of their unselfishness. These love God, and they worship Him and Her, in

spirit, through the truth they teach and practice. And God cares no more for their lip negations, than he cares for the lip affirmations of those who say they are religious, yet who are monopolizing the earth, so that the meek cannot inherit it—by a financial system of bank robbery and its concomitants—in usurping man-power in all church and state organizations, are acting out devilism.

This is a day of *substance*. Theological shadows are passing away like fogs upon the mountains when the sun rises, it shining in strength and glory. The new earth is gradually coming up out of the general chaos, like a new continent rising out of the sea.

The new heavens are coming down from God, by Divine revelation. As the light of the natural sun bursts through the clouds of the earth, so shall the coming of the sons and daughters of man be. Having commenced, they will keep coming, the path of the right *doer* being like the sun that shines brighter and brighter until the meridian is attained.

Yours,

F. W. EVANS.

HOW CAN WE SERVE GOD MOST ACCEPTABLY?

—O—
RUTH WEBSTER.

THIS is a very important question—one that has led to a great variety of practices, each having for its professed object the approbation of God. If we wished to meet the approbation of any one, or to do him service, it would be necessary, in the first place, to know what his character is, in order to know what would be pleasing to him; for that which would be pleasing to a Nero, would be abhorrent to a Howard. Mankind have, in all ages of the world, had different ideas of the character of God, and consequently have differed in their service and manner of worship. He has been represented as a God of vengeance, a judge severe, the great Jehovah; but to me there is no appellation so dear as "Our Father who art in heaven." I love to contemplate Him as standing in this relation to all the children of men. So all are brethren and sisters in their natural creation, but those who receive the testimony of Christ have power given them to become the sons and daughters of God in an especial manner; and as he is no respecter of persons, should we not strive to be like him? As Christ came to do the will of God, we may learn by his doings and teachings what will be pleasing to Him. The prophet Isaiah gives us that which is to the point. "Is it such a fast that I have chosen, a day for a man to afflict his soul? Is it to bow down his head like a bulrush and spread sackcloth and ashes under him? Wilt thou call this a fast and an acceptable day to the Lord? Is not this the fast that I have chosen

to loose the bands of wickedness, to undo the heavy burdens and let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?" That here is acceptable service, no one needs be mistaken.

Then again, Prov., 13th chapter: "He that oppresseth the poor reproacheth his Maker, but he that honoreth him hath mercy on the poor." Again, there is a very impressive lesson taught in the parable of the sheep and goats, Matt., 25th chapter, commencing at the 40th verse. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats, he shall set the sheep on the right hand, but the goats on the left. Then shall the King say to those on the right hand: 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; sick, and ye visited me; I was in prison, and ye came unto me.' Then shall the righteous answer him: 'When saw we thee thus, and ministered to thee?' Then shall the King say unto them: 'Verily I say unto you, inasmuch as ye have done it to the least of these my brethren, ye have done it unto me.' Then shall he also say to them on his left hand: 'Depart from me, ye cursed, for I was hungry, and ye gave me no meat; thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not.' Then shall they also answer him, saying: 'Lord, when saw we thee ahungered, or athirst, or a stranger, or sick, or in prison, and did not minister to thee?' Then shall he answer them, saying: 'Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me.'"

This was the ground of their condemnation—lack of charity. We talk of religious service as if it consisted in singing, preaching and praying. These may be useful as helps to inspire each other to renewed zeal in carrying out in practice the religious principle which the apostle James says is to visit the widow and fatherless, and to keep unspotted from the world. Religion implies action—doing good to the needy, as in the case of Cornelius: "Thy prayers and thy alms are come up for a memorial before God. Again thy prayer is heard, and thine alms are had in remembrance in the sight of God." God seems

to have an especial regard for the poor, and claims them as his heritage, as saith the apostle: "Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which he hath promised to them that love him?"

Christ gave it as one of the tests by which it might be known that he was the Son of God, that "the poor have the gospel preached to them." His mission on earth was, to raise the fallen and bless the poor. This is God-like labor, and unless his followers engage in it, their profession is vain. As saith the apostle: "If any man hath this world's goods and seeth his brother have need, and shuts up his bowels of compassion against him, how dwelleth the love of God in him?" Christ gave one injunction that is seldom complied with. It is this: "When thou makest a feast, do not call thy rich neighbors and friends, lest they bid you again, and so a recompense be made; but when ye make a feast, call the poor, the maimed, the halt and blind. These cannot reward you, but ye shall be rewarded at the resurrection of the just." God has made many promises to those who give to the poor, such as "He that giveth to the poor shall not lack." Again, "He that hath pity on the poor lendeth to the Lord, and that which he hath given will he pay him again." Agur's prayer was: "Give me neither poverty nor riches, lest I be full and deny thee, or be poor and steal, and take the name of God in vain." This condition may be realized by entering Christ's kingdom on earth, where there is neither rich nor poor, but perfect equality. "As the liberal deviseth liberal things," are there not some liberal souls who are ready to give of their substance for the good of others? We think that the greatest amount of good can be done by gathering the poor into communities, where they may be self-sustaining, and in their turn help others.

As there is no benevolence without sacrifice, so there is no sacrifice without a corresponding reward. I think that the question at the head of this article may be truly answered, that he renders the most acceptable service to God who serves humanity best.

Union Village, O.

"JESUS WEPT."

SARAH ANN NEAL.

In reading the Book of books, we learn that our beautiful, Christian leader was "a man of sorrow and acquainted with grief," to such an extent, that it is stated "he often wept." Now, when Jesus came to perform his God-ordained mission it was a time when spiritual darkness reigned, and human nature had grown almost inexorable in its perverseness. His mission was the ushering in of a new kingdom of God, which was to be established upon the earth; he therefore necessarily became the exponent of new truths, which were directly diametrical to those of the earthly order. Jesus, knowing that this new departure from written creeds was a move that would create for himself many enemies, and cause him much sorrow, still felt the force of his mission, and, realizing the power that guided him, faltered not to perform it; and, ere the good spirit had suffered his toil-worn body to be crucified on Calvary's cross, he had

established, under divine guidance, a plan of salvation whereby humanity could regain its lost perfection. This done, his beautiful soul went home to God, to dwell in the joys of the heavenly kingdom. But it was not the work of a moment, to lay the foundation of a new order of life, wherein only fruits of righteousness should grow; for our precious Saviour passed years in toiling and weeping for the growth of those principles, which he knew to be emanations from a divine source. Truly those were days of darkness in which Jesus sowed the seeds of godly truth and watered them with tears, that they might grow to the glory of God. But he lived in earth-life only sufficiently long to see but few who felt the power of his call—to come up and live the higher life—when, having performed his mission, his peaceful spirit left the material form, then spiked to the cross. Still, a few had accepted the teachings of Jesus, and gathered to him as true disciples, keeping the principles intact so long as they lived. And, indeed, they have remained intact since their first communication to mankind; and we, who claim a discipleship to Christianity, have them now, to toil for, and, if need be, to weep for, that they may grow in our souls and develop our characters, even to the Christ standard; then shall we be able to impart a saving influence that will help others to improve their conditions. But "Jesus wept," and shall we not sip from that cup of sorrow, from which he drank so freely, and with him weep also? Yes, very many times, rather than stand with idle indifference, and see the truth go down! Surely we will strive for the truth, that we may share with him that peace which is beyond the strife. Although we have seen Jesus to be a man of sorrow, we know he was not wholly a stranger to joy; for he found a joy even in the midst of sorrow, by doing his Father's will; and precious to his soul, and fraught with joy, were those seasons he enjoyed in communion with his divine parentage, which never forsook him while he remained an earth-toiler. Those were seasons in which he became endowed with a strength which lifted him above all human error, for it is written, "he partook of the nature of man, and was tempted in all points, but without sin." Thus we have before us an example of perfection—a beacon light that points the soul upward for salvation. And may we find strength, even as did Jesus, to meet the sorrows which the cross brings, with a smile of patience, and bear them with such Christian fortitude that will work for our souls an eternal good. Let us commune with the good spirit, as he did; for, precious to every true Christian are those seasons, when the soul, *alone with God*, can weep and toil for its deliverance from the temptations and sins of darkness. And, finally, let us build up the principles of Jesus, by overcoming every evil propensity in our natures, that we may say, with Christ, "we have overcome the world."

It is the earnest workers only, who properly develop themselves into Christian men and women in this life. Those who neglect to do the proper work of this life's improvement, will unhappily defer it to the next sphere. The scholar who has a necessary lesson to learn, and fails of learning it, has the discomfort to think that it, and other lessons, must be learned sooner or later in the future.

Shakers, N. Y.

JAMES LANGRIDGE.

A GOOD IDEA.

W. W. EVANS.

"KILL the cats!" That was a good suggestion in September number. They are the greatest nuisances on the premises; have to be killed *now*, to keep them within bounds. Kill a few more and it will lessen the number of cat deaths in the future.

Mother Ann Lee affirmed that cats were mediums of evil spirits. She enjoined her children not to play with, nor fondle cats. A good rule. They are the causes of weakly children in many households.

We have no dogs, why should we have cats?

The dog loves his master or mistress. The cat loves the house, and will return, if taken away by the removing owner.

How shall we keep the mice and rats in check?

Let some of the readers of THE SHAKER answer.

Do right, kill the cats, and "the birds of the air" will tell subscribers how to abate the lesser nuisances of rats and mice.

MUSIC—NO. 10.

J. G. RUSSELL.

EXPRESSION.—Last, but not least in the art of vocal rendering, comes the subject universally known by the term *expression*. In fact, it is so far from being least, that it is the greatest and most important point for recognition. Taken thus up for commentation at so late a period in this series of articles is to be accounted for from the fact that it is not only the most difficult point for singers to attain, but that it also becomes the grand completion of musical effect. It not only embraces the various rules and principles of musical notation, but it comprehends also the deepest and most genuine feelings of the singer. It is, in short, the *soul of music*. With much veracity it might be asserted that in a majority of cases singers fail to reach this most desirable point, and in consequence of this failure, the severest condemnation is often pronounced, not only upon the unsuccessful performer, but even upon the science itself, alleging that its mechanical process, renders musical effect void of life and soul-stirring ministration. This critical view of the case may not be altogether groundless, but the question for consideration is, whether this musical failure arises from an attempt to reach the desired point through scientific appliances, or from some other causes not so apparent in the eye of the critic. In joining issue upon this debatable point, the writer would *emphatically* declare his belief—which has nearly become knowledge—that the fault lies *not* with the science, neither with the singer, if sufficient time has not been stipulated for reaching that degree of proficiency requisite for insuring successful results. But the assertion is often made that singers, after commencing their scientific course of music culture, do not manifest so much energy and spirit in singing as they did before entering upon their scientific course. Without denial of this assertion, we will reason from facts just as they exist.

Individual, or solo singing, may be beautiful in effect, even when the performer knows little or nothing about music, scientifically,

for the reason that *one mind* controls the performance; and whatever may be the violations of scientific laws, they are unsubjected to the clashing which would be sure to result from a plurality of voices, as in the latter case the performance is superintended by as many minds as there are singers, all of whom must be more or less at variance with each other, either in pitch, rhythm, or power of tone. Viewed in the light of solo effect, non-scientists may claim the supremacy in *certain cases*, but not in all, as will soon appear. One great and grand law, superseding all others, of the science of music, is, that *every tone in a musical performance must be given by a perfect union of voices*. Now, with scientists, in regard to pitch, rhythm, and power of tone, the mind of *one* is the mind of *all*; therefore clashing may be just as foreign in chorus effect as it can be in solo effect. Again, when expression demands—as is sometimes the case—a departure from the established laws of music, the scientists, knowing the groundless position they occupy, yield their judgments at once to the unlimited control of a *leader*, and thereby preserve the same harmony of action they maintained before the interruption took place—a feature not discoverable with non-scientists. But there is another point for consideration, which has as much to do with musical effect, and even more with individual cases, than all that has yet been up for discussion, and that is the *management of the voice*. Many voices are *badly managed*, and this fault is alarmingly prevalent among non-scientists, though, to do them justice, it should be added that a *few* of this class were endowed by nature with *remarkable* voices, that, in a personal point of view, no scientific culture could much improve; but in a great majority of cases, this class of voices manifest, prematurely, a *lamentable failure*, often a total wreck, arising many times simply through ignorance in management. But we must here leave the subject where it now stands, promising, however, to clear it up to completion at some future time, simply observing, as a temporary close, that however great or remarkable the endowments of nature may have been, or however much in the *spirit* we may sing, we can render the praises of God to *perfection* only as we sing *"with the spirit, and with the understanding also."*

CORRESPONDENCE.

ENFIELD, N. H. Aug. 9th, 1876.

G. A. LOMAS, Editor, SHAKERS, N. Y.

DEAR FRIEND:—Allow me to give expression to the promptings of my *inner life*, in praise and commendation of the precious truths and principles so ably and manfully advocated in *THE SHAKER*, and which are so much needed at the present time, and which were also uttered forth to the world by our Lord and master Jesus Christ, when here on earth personally, who said "I am the way, the truth and the life." It is high time I sincerely believe, for humanity to pause, think, consider watchfully and prayerfully the signs of the times at what a poor rate the majority of souls are now living, so far away from the teachings of Jesus, his life. True spiritualism and true Shakerism, I believe, must step to the front of priestcraft, sectarianism and old theology, take the lead in the broad, universal religion of Jesus of Nazareth, free for all, without money and without price. May God, His angels, ministering spirits, speedily help us all to be wise for ourselves and choose that better part and live it, which can never be taken away from us.

Then as said Jesus we can truthfully exclaim "The kingdom of God is within us."

Respectfully,
WM. G. DENNISON.

163 JACSON ST., BROOKLYN.

MY DEAR CECILIA:—My departure was so hurried that I was unable to say many things to you that were on my mind during my stay among your people. I wished to thank you for your kindness and interest in a personal stranger, and to express my unqualified admiration of your high aims and pure life, and of the complete success which has attended your efforts toward the founding of a social system ruled by brotherly love. You have attained the ideal life for which poets and philosophers have longed in all ages. Your mutual love and confidence are perfect and undisturbed, and you *earn your living and enjoy it* in the fullest sense of the word. All this is what constitutes a happy, earthly life—a truly happy and enviable one.

For futurity, if there be such a prospect before us, I suppose those who are good now will be blessed hereafter. Could I but agree with you upon this all important point, how quickly would I fly from the *vanties and disappointments* of the world to your sweet haven of peace, your heaven upon earth. It might be wrong in me to yield to such selfish impulse, and leave a devoted mother at a time when she most needs my companionship; and to prevent this, destiny has placed an insurmountable barrier between me and temptation.

Well, I believe after all I can find great usefulness in the world, and perhaps some form and degree of happiness as well.

In the meantime I shall be a regular Shaker missionary, raising my voice wherever I go, in defense of your principles, as practiced by yourselves, and in description of your happiness therein.

If I can aid, by a mite's worth an order of people having such virtuous and healthy minds, I shall certainly feel it my duty to do so.

Yours truly,

ELLEN E. KENTON.

TO CECILIA DEYER.

July 28, 1876.

AYER, MASS., Sept. 3d, 1876.

DEAR BROTHER NICHOLAS:

Your "Circular" is received. Thanks for it and also for all the burdens you bear to keep alive our *little bark*; with its white sail of peace it is yet destined to go higher up the stream of human possibilities than any of the many-colored sails that float on the great sea of time's waters.

What if there is a little "friction," is it not much better than a dead calm—sleeping upon our oars—a dead level of thought and feeling?

You, dear brother, draw largely on our gratitude and sympathy for the interest you take in our general enterprise.

It is an age of thought and investigation which we can no more escape than we can the atmosphere around us. It is in the atmosphere.

If we ever become proficient scholars in the school of Christ, it will be when we learn to love one another, even if our opinions do not all take form alike, and at the same time.

If our lives are pure and unselfish, honest, and separated from the world, the virtues of charity and forbearance will follow as the flow of water or the ascent of flame.

The new bottle for the new wine was not peculiar, and only adapted to the time of Jesus.

Every new revolution will need its new garment and new bottles.

I believe the increase will come, if we first become so weak we cannot resist it.

If all labor for the growth of their own souls, it will add to the increase of the Christ kingdom.

THE SHAKER.

Long may it wave
O'er the world be free,
With its power to save.

Our public meetings are well attended. We tell the people how we live (or are trying to live), and advise them to come up to the natural and moral law, preparatory to Christianity.

Please accept of my best love and the love of all in our humble home, and give of the same to all dear friends in your beautiful abode.

Yours, in love,

N. A. BRIGGS, Pub.

ELIJAH MYRICK.

ENFIELD, September 12, 1876.

DEAR EDITOR: A short paragraph having appeared in the *American Socialist*, quoted from *THE SHAKER*, runs thus: "Tell a man his faults, and he will hate you forever." Without special reference to the remedy proposed in the *A. S.*, I would say that the application cannot be applied to any true Shaker. In all my experience in Shakerism I have never observed any one that was honestly, purposely, and understandingly traveling away from a lower nature, that would take offense, or carry hatred in his heart forever, as above stated. Many times we find it beneficial to be told our faults, even when not done from the best motives. I do admit there is a class that would answer to all that would come under the meaning of the term *hate*, at having their faults exposed to them; but it is also well known, such a class cannot by any means be ranked among genuine Shakers. And it would be very questionable if the Divine Order of the gospel could not reach such—whether any other means could ever alter their hearts' obliquities.

Yours in brotherly love,

ROBERT AITKIN.

RIO VISTA, Cal., September 2, 1876.

BRO. D. FRASER: Allow me to thank you most sincerely for your articles in *THE SHAKER*, especially those entitled, "Chemical Forces of Plants and Animals." To use a miner's phrase, "they go to the bed-rock;" and are such a clear exposition of dietary truth, that I cannot refrain from expressing my admiration of them.

If you had the millions of an Astor or a Stewart to bestow upon the people, they would not do so much good as your articles are calculated to effect.

Truly yours,

E. Y.

MT. LEBANON, Aug. 13, 1876.

RICHARD FLETCHER:

Dear Brother—Your letter of July 8d is received. In it you ask, "Would dear Elder F. W. Evans abolish the Sabbath entirely? That leading article will astonish some folks * * * The French did away with a Sabbath of rest one time. Shall we follow them?"

Many thanks for your kind epistle, and may the feeling of love and friendship you therein expressed cover my apparent negligence to answer it.

Gladly do I unite with you in admiring the beautiful characters which a long life, subject to gospel discipline and its saving power, has produced in the many aged Believers, whose company we still enjoy, and whose example we may profit by.

Not without labor and sacrifice have their virtues been acquired. Blessed be the obedience they have walked in! Blessed be the faith that has led them, and the hope that has inspired them! Upon the foundation that the Spirit has built through the means of their faithful toil, are we called to add stone upon stone, until the part allotted to us in the glorious structure be completed, to serve in its turn as a basis for coming generations. For, ever increasing is the work of God, ever offering to those who will be successively called into it, new truths and larger spheres of action, until the house of our God will indeed become a house of prayer, for all nations, kindreds, tongues and people, for all classes of mind and conditions of spirit, whether produced by inheritance, education, or any other cause. This view is a happy unfoldment of the somewhat narrower ideas held by our predecessors, from Jesus of Nazareth down to Ann of Manchester and her followers, the founders of our order. The former declared that he was sent only in relation to the lost sheep of Israel, an idea, naturally enough, flowing from a Jewish education, and evidently true in regard to himself personally, but which would have been a grave mistake, if generally adhered to in succeeding ages, to avoid which a special revelation had to be made to Peter.

The latter came out from the religious organizations, the various so-called Christian denominations of their day, and felt, also, naturally enough, as though their class, religious professors generally, were called in a particular manner, almost to the exclusion of others, to inherit the blessings of Christ's true

kingdom; whereas the rational mind of our day tells us, that the mere profession of a false Christianity is, by no means, a better preparation for the acceptance of the life of the true one, than an honest denial, or an absolute ignorance of those former errors would be, but rather the reverse. For, as it has taken time and efforts to get those errors worked in the mind, so will it also require time and sufferings to eradicate them. Here comes in the advantage of the rationalist; his mind is like a field, well fallowed and clear, ready for the seed of eternal truth which will be sown there and yield rich harvests. The appearances are, that this class will furnish the master-builders of the work that is impending. The son who promised to go to work in his father's vineyard, stands aloof, but he who was contrary and stubborn in his speech, is now repenting and drawing nigh.

Having gone so far, I need but to take another step to answer the questions you put relating to the leading article in the JULY SHAKER. I like that article, because, to me, it contains truth. What was the Sabbathical institution to the Jews, among whom it originated, if not a practical prophecy of a higher order of things? The first one in whom that prophecy was realized, discarded the external institution altogether; he did not need it. His whole life was a continual Sabbath, a life of rest from selfish pursuits, a life of goodness and exceeding love to God and the neighbor—a Shaker life. To those who live that life to-day, the same principles are applicable. They do not need an external Sabbath, because to them it has no meaning, other than they choose to give it themselves. Much less can they have any justifiable interest in having such an institution enforced upon others, contrary to their feelings and convictions, or to their best interests. A day of rest from physical labor may be very good, particularly for those who make such labor and its products the chief object of their lives, and by their selfishness may be tempted to be unjust to themselves or others. One day in seven answers that purpose very well; perhaps one in six might be better still, if all were willing to perform their due part in productive labor. For if any individual or people should consider it best for them to divide the one day of rest between the others and thus lessen each day's toil, why should not they have a right to do so, without being interfered with or imposed upon by others? The French, in their first revolution, missed it in making their period of labor too long, nine days out of ten. Neither men nor beasts could thrive under it, as their experience of twelve years fully proved. I can see nothing improper in any man or class of men ordering their time and dividing their labor to suit their best convenience. Neither can I see any thing right or proper in any man or class of men trying to impose their particular views on this or any other subject upon other men, or dictate for them the way of passing their time, unless it be to restrain them from doing wrong to themselves or their fellows. The barbaric law that might makes right is so inherent in human nature, that it will work out in some way or other, but it never yet wrought any good, nor do I think that it will in the future.

As for the real Sabbath of humanity, the higher life of Christian purity and virtue, I feel that its joy will be an everlasting rejoicing, and its rest an everlasting peace, that not even differences in opinion and mental constitution can destroy. I thank you for your ideas in the AUG. No. of our paper, concerning ART. The abuse and prostitution that it is so much subjected to, makes me sad. The same is but too true about the literature of our day. Humanity will yet look back with shame upon the mental appetites that could crave such food. * * *

Truly yours, etc.,

EMIL BREITNER.

CANTERBURY, N. H.: The Washing Machines of Shaker Village, N. H., on exhibition at the Centennial, have called out considerable comment and commendation. We hope, that, as they are the best the world has ever produced, they may sell hundreds of them. See advertisement.

LACONISM.

THEO. GORHAM.

THE Spartans, or Lacedaemonians, whose country was called Laconia, systematically endeavored to confine themselves to sententious brevity in speaking and writing. Hence the word *Laconic*.

Have we any thing to learn from those people? Some may object to studying, as example, a people with whom stealing ranked as a virtue. A concise brevity pervades the writings of nearly all the ancient philosophers. And who would not be a philosopher—a lover of wisdom? Could the sayings of the Nazarene be condensed, yet contain the ideas?

When Alexander, standing before Diogenes, said to him, "What can I do for you?" Diogenes replied, "Stand out of my sunshine." Laconic, but scarcely civil. But what could Alexander expect from a cynic who lived in a tub?

"Let your yea be yea, and your nay, nay." Let your answer be short but soft—not sharp.

Some one has said, "an article may be long, yet concise." An invisible prompter says, "very true."

Laconicism is worthy of consideration only as it implies not writing a volume when a page would answer the purpose. "*Veni, vidi, vici*"—I came, I saw, I conquered—the memorable words of Caesar—contain more than many of our modern generals, in their Indian wars, could say in as many pages of foolscap.

When humans turn the battle to the gate—the physical sword into the sword of truth, and fight the evil in their own souls, they will be able to overcome the evil in others, without injuring them in body or soul.

Mt. Lebanon, N. Y.

THE "NEW DEPARTURE" OF SPIRITUALISTS.

J. M. PEEBLES, in the *R. P. Journal* for September 9, writes a most stirring defense of the *Organization of Spiritualists* lately inaugurated at Philadelphia. His arguments in favor of the name adopted by the organization—Christian Spiritualists—embrace a brilliant effort. But hear how he descants of the present status and needs of genuine spiritualism:

It cannot be denied that a partial eclipse has gradually crept over and dimmed the heaven-illuminated face of Spiritualism. The original National Association is dead; nine-tenths of the lyceums are dead; multitudes of Spiritualists are morally dead, attending neither Spiritualist lectures Sunday, nor spiritual seances on week day evenings. The finances that ought to go to erect spiritual halls, support the Spiritualist press, genuine mediums and lyceums for our children, are often expended in building sectarian churches, or supporting the liberal denominations. What is to be done? What does the "new departure" mean? It means—departure from death and indifference to life and spiritual activity—a departure from frothy words to noble deeds—from irreligious scoffing to religious aspirations and manly efforts—from phenomenal wonder-seeking to a rational philosophy and practical righteousness and from an egotistic ignorance to a broad spiritual culture. It is a departure from old feuds, old grievances, old disputations, and thread-bare issues, that have about as much to do with the heavenly truth of Spiritualism as Aztec pottery has to do with poetry.

WHAT LACK I YET?

A sensible inquiry! For nearly thirty years we have listened to the "rappings," and witnessed

the phenomena. What lack I yet? Religion, religious culture, moral principle, self-sacrifice, soul consecration, striving enthusiasm, the martyr's zeal, the charity which thinketh no evil, the love that flamed in John's soul while leaning upon the bosom of Jesus, and that unfaltering devotion to truth that has characterized the regal-souled of all ages.

PHYSIOLOGICAL.

WHAT IS IN THE BEDROOM.

If two persons are to occupy a bedroom during the night, let them step on a weighing-scale as they retire, and then again in the morning, and they will find that their actual weight is, at least, a pound less in the morning. Frequently there will be a loss of two or more pounds, and the average loss throughout the year will be a pound of matter, which has gone off from their bodies, partly from the lungs, and partly through the pores of the skin. The escaped matter is carbonic acid and decayed animal matter or poisonous exhalation. This is diffused through the air in part, and part absorbed by the bed-clothes. If a single ounce of cotton wool be burned in a room, it will so completely saturate the air with smoke that one can hardly breathe, though there can hardly be 1 oz. of foreign matter in the air. If an ounce of cotton be burned every half hour during the night, the air will be kept continually saturated with smoke, unless there be an open window or door for it to escape. Now the 16 oz. of smoke thus formed is far less poisonous than the 16 of exhalations from the lungs and bodies of two persons who have lost a pound in weight during the eight hours of sleeping; for, while the dry smoke is mainly taken into the lungs, the damp odors from the body are absorbed both into the lungs and into the pores of the whole body. Need more be said to show the importance of having bedrooms well ventilated, and of thoroughly airing the sheets, coverlets and mattresses in the morning before packing them up in the form of a neatly-made bed?—*Science of Health*.

WISDOM VINDICATED.—Now comes a physiologist who, unlighted by the lamp of a fish diet, proclaims to mankind that apples are the proper food, after all, of the sedentary brain workers. The apple, according to this observer, who obviously investigates things to the core, contains more phosphorus, or brain sustenance, than any other member of the vegetable republic; therefore it is conducive to mental activity.

HASTE AND HEALTH.—It is not at all wholesome to be in a hurry. Locomotives are reported to have moved a mile a minute for short distances. But locomotives have often come to grief for such great rapidity. Multitudes in their haste to get rich are ruined every year. The men who go maturely, slowly, deliberately, are the men who oftenest succeed in life; people who are habitually in a hurry generally have to do things twice over. The tortoise beats the hare at last. Slow men seldom knock their brains out against a post. Foot-races are injurious to health, as all forms of competitive exercise; steady labor in the field is the best gymnasium in the world. Either labor or exercise carried to exhaustion or prostration, or even great tiredness, expressed by "fagged out," always does more harm than the previous exercise has done good.

All running up-stairs or to catch a vehicle or ferry-boat, is extremely injurious to every age, sex, and condition in life. It ought to be the most pressing necessity which should induce a person over fifty to run over twelve or fifteen yards. Those live longest who are deliberate, whose actions are measured, who never embark in an enterprise without sleeping over it, and who perform all the everyday acts with kindness. Quakers are proverbially calm, quiet people; and they are a thrifty folk the world over. This is a common sense advice, and if followed will always prove beneficial to men, and women, too.

FOR HEALTH.—Dress to meet the weather. Eat to satisfaction, no more; and of materials that strengthen the outer man and woman, and incite the inner to the heavenly—health of body and soul. Sleep eight hours, and the sleep of the justified. ☆

THE SHAKER.

Monthly—60 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

SHAKERISM—CHRISTIANITY.

THAT Shakerism has endured, intact in organization, for one hundred years and more, must appear to any one given to much thought, as one, if not the greatest wonder of our world. Its primal principle of celibacy, having no connection with any order that recognizes Christianity in marriage or reproduction, has been left to rely upon whomsoever has ripened for the resurrection harvest; and, acting from the most free agency of the soul, has chosen to live a life above the elements of this world. With the world opposed to it by principle, it has nevertheless been sustained, without doubt, providentially, for past, present and future purposes. With no people on the earth, equal in physical or moral character to the Jews who received the gospel direct from Jesus, Shakerism—the second and improved edition or proclamation of Christ to the world,—has had to meet barriers, which it is almost certain Jesus never met with. True Christianity has ever been persecuted; yet never so much by its own professors and so-called adherents, as it meets from such to-day. Shakerism finds less encouragement in the physical organization of humanity now, than Christianity ever met with before. With manifold diseases, of which the Jews never knew, and a precocious tendency to evils exceeding any ever mentioned in the catalogues of Mosaic times, Shakerism rises, and calls the people to a repentance of their evils, not only, but to a plane of life superior, physically and spiritually, to even the best of ancient days! Will there be a sufficient number reply, to keep the ark—the organization—in a progressive, working order? At the present time, only a few, comparatively speaking, are acquainted with the purposes of the Shaker Order. By far, the majority look upon it as an organization of religious fanatics, born to an ephemeral existence, and to go down from sheer exhaustion. It is difficult, even for those most familiar with our views, to realize it as a pressing necessity of salvation in the world. Millions who think they worship Jesus, are unwilling to give a thought to the fact, that Shakerism teaches no more nor less than did Jesus. If genuine Christianity was ever a necessity as a saviour to the world, it certainly is needed now.

As a transcendent principle to marriage, it invites to the most unselfish celibacy. As a superior rule to war, resistance, retaliation, it urges nonresistance, and a peace that "passes all the understanding" of worldly peace; and instead of permitting the people to live in the deception that the narrow, marital circle is most unselfish, it presents a relationship where all, who live as Jesus lived, are one family, and equally worthy as brethren and sisters in Christ life—none rich nor poor; no masters nor slaves; no landlords nor tenants, but all workers for God and humanity. Just what original Christianity proposed for the people, Shakerism proposes, with a blessed increase. There is nothing that can be named, where one requires what the other did not. The

organization of Shaker Societies is only an increase of the same Christian principles, actively engaged in. Where is there any difference between the *Celibacy* of the Church of Pentecost and that of the Shaker Church? What difference in their *Peace* proclamations and lives? Where do they differ concerning *Private Property* or *Personal Poverty*? Are the Shakers required to be any more unspotted from the world and worldly associations than were the constituents of the "model church," or its Lord, Jesus? Should Jesus come to earth to-day, where could he find a church where all the members were more zealously striving to imitate his life, and the modes of the "days of pentecost?" We want the people to know of us and our principles. With every added mite of information, there will be a weight of savor—a testimony against every unchristian practice in the role of life—and this is what the world needs and must have. Never was the time when Shaker principles attracted half the attention in the world which they now do. Never were they so favorably viewed, nor so thoroughly used as a lash for the unchristian lives of Christian professors, and with so little persecution. Therefore, let us work, in every way in our power, brethren and friends, for the lifting of a standard that will convince the people of the saving efficacy of practical Christianity.

☆

LET EVERY ONE PREACH.

WHOEVER feels that he has found the gospel of Christ—a saviour from sin—will feel a strong desire to tell the good news. It is worthy the question, how much are we willing to do for the ransom of souls? It surpasses almost every other good quality in human nature, to see a man or woman, unselfishly devote themselves and their all for the promulgation of truthful principles. We have our doubts raised, immediately, as to the sincerity of any one, who, claiming to have the gospel in possession, yet who are too selfish to use means for its distribution. We know of one man in the city of Troy, N. Y., who has paid nearly or quite seven hundred dollars the past year for the dissemination of spiritualistic ideas. He is not a rich man. Does not own the house he lives in, nor any other. The growth, of what he believes the true gospel to be, is worth nearly a thousand dollars a year to him. How much is it worth to each of us. Every Shaker should feel the necessity of letting the light of our gospel principles shine. Should seek means to make them shine. Should be a preacher. Should so love the gospel, that he or she would spread its knowledge far and near. We have a duty to do in "preaching the gospel to every creature." We must see to it that a knowledge of our principles "goes into all the world." Let us study the best means of distributing truth. The dullards, the half dead and the dying spiritually, will seek to discourage us. But let nothing hinder our putting in our mite, or a million if we can, to aid the progress of genuine Christian principles. "Freely we have received; let us as freely give." Spread the news. Circulate THE SHAKER. Get one more subscriber, each. Make our neighbor a present of it for one year. Help the cause of Christ from your hearts, from your strength, talents, pocket,

and none will fail of receiving in basket and store, many times worth the efforts made. Have we the gospel, brethren, "hide not the light under a bushel," but let every copy of THE SHAKER do good service. ☆

IS ANN LEE COME AGAIN?

THE following article appeared originally in *The Isle of Wight "Erwig,"* and more recently in *The London Spiritualist*. It will be read with great interest by our thousands of readers. To any one, familiar with the earliest history of our Shakerism, and of our more modern experiences with Spiritualism, the question we ask above will almost force itself upon them. We are very happy that the inclinations of this spiritual movement, called after our unpopular cognomen, should be conducive of such *Christian fruits* as "each for all, and all for each." Let us watch these Shakers closely; and if we can learn more of Christ from them, than we commonly practice, our watching may lead us to review and reconsider gospel teachings of at least a century ago, and continued on our statutes ever since.

"Love thy neighbor as thyself" was good; yet it was improved by "esteeming others better than yourselves;" and when opportunity is given for the practical demonstration of these Christian principles in commune life, let us all—churches of every denomination professing Christ, and particularly the American Shaker Church—look to our laurels, and "let no one take our crowns."

If the spirit which moves the Girling Shakers be of God, it will inevitably lead them into all godly behavior. And while we hope and pray that it may be a genuine revival of the Pentecostal Spirit, let us, with the light of God now in our possession, be determined that no hills of godliness shall overtop our Mount Zion. ☆

THE PSYCHOLOGICAL PHENOMENA OF THE GIRLING SHAKERS CRITICALLY EXAMINED.

That mesmerism does not furnish an elucidation of the Shaker mystery has been, we consider, conclusively established by a well-known clergyman in a neighboring town, who visited the Shaker party privately during their stay at Portsmouth. From the published account of his visit we extract the following:—

"During the early part of the singing, one of the sisters was noticed to be under influence. With eyes closed, and a quiet, rapt, and beautiful expression of face, she began to speak—*mirabile dictu*—in Hebrew. She then made signals to another sister, who came over to her, and standing embraced at one time, and kneeling at another, this sister soon came under influence, and began to interpret what the other uttered. Then, after a time, the order was reversed, and the second sister began to speak in Italian, while the first translated for her; and one was voluble in French, who, as I afterward ascertained, knew no French in her normal state, and who while speaking was characteristically French all over. And so prayers, quotations of Scripture, and sweet, sisterly, tender, and playful conversations on spiritual things took place between them in various tongues, together with a little singing of exquisite sweetness— weird and spiritual on the part of one—in what to me appeared like Hindostanee.

"After a time Mrs. Girling herself came under influence, and began to talk in verse or rhyme, for her speech ran in couplets, and there was much ingenuity in making the words jingle. I also found that in her ecstasy she had the power of mind-reading, since she somewhat, and rhythmically, set forth various matters that were uppermost in my thoughts. Much that she said was utter nonsense, of course, but all that was said was said in rhyme, rapidly and with considerable action, which, after a little space, culminated in a positive dance, or easy roundabout jump—

arms waving, and lips prodigal of verse at the same time."

The Rev. Thomas Colly has done good and important service to the Shakers, though we suspect the publication of his letter has led them to look upon him somewhat as one who entered their society as a spy. His scholarly training has qualified him to explode the mesmeric theory that the whole Community are poor biologized subjects of the "designing and wicked mother." His visit to the Shakers has scarcely, however, as we think, established a close similitude between their trance phenomena and those obtained through the acknowledged spirit medium. There is, so to speak, a uniqueness about the former, certain constant distinctive features differing from the ordinary spiritual phenomena; such for instance as the beyond measure strange phrase called "passing from life to death, and from death to life," during which, we are assured, the vital functions are often to all appearance completely suspended, and a horrible odor of death emanates from the body, though consciousness is in a measure retained. Again, the spirit mediums, nearly one and all, declare that the exercise of their medial powers has a very exhausting tendency. The Shakers, on the contrary, constantly assure us that the influence of the spirit which controls them is in the highest degree conducive to bodily health, and that they feel strengthened and refreshed even after one or two hours of continuous dancing; this statement is certainly substantiated by the healthful condition of the family under conditions which would have killed or invalidated for life, at least, one-half of one hundred and twenty persons taken at hap-hazard from amongst us. But there are further differences to perplex and mystify us. We have often heard of the controlling intelligence at spirit circles personating Christ, and even the "Holy Spirit," but we do not remember to have ever heard of the case of a medium who was obsessed by but one spirit only; other spirits invariably intrude, and say their say. On the contrary the Shakers present the astonishing fact of a hundred or more mediums drawn together by some occult influence, all acted upon, as they distinctly assert, solely by an intelligent power that sinks all individuality in the "Holy Spirit." The singularity of the Shaker phenomena does not, however, end even here. The ordinary spiritual medium is a very different person in physical, mental, and moral tendencies to the New Forest Shaker; at least, so far as we can discover. There is the authority of the editor of the Spiritual newspaper for the statement, that a proportion of physical mediums are, either from natural predisposition, or made so by the tyrannical action of the degraded spirits who sometimes surround them, most unlimited liars—the cunning fabricators of complete dramas of malleable fictions, and are the slaves of an abnormal jealousy of each other, so strangely fierce as to have no parallel in any thing ever witnessed among average mortals. This statement is made to apply to mediums who obtain strong physical manifestations, but we have grounds for the opinion that among mediums for the higher intellectual phenomena, there exists a prevalence of moral idiosyncrasies that are often not of an elevating nor unselfish character. Now we have certainly not been able to detect the least evidence of this shocking deceitfulness and intense selfishness, or other minor moral weaknesses, among these Hordie mediums. It is true that some points of resemblance may be discovered between the Shaker phenomena and those witnessed in ecstasies and convulsionaries, vast waves of which strange influence swept over Morzine, on the borders of France, and over Madagascar a few years since, violently affecting immense numbers of their populations; and some still closer points of resemblance can be traced in revivals and "Twirling Glories" of our own country.

After all, however, there is about the Hordie revival outbreak a constant, lofty, practical purpose cropping out of its seemingly ridiculous and weird mysteries, which, together with the abnormal power of endurance it confers, has puzzled men of deep thought and wide experience. The Rev. A. Clissold, an ordained clergyman, and, moreover, a Swedenborgian, and therefore more familiar with ecstatic spiritual phenomena, after watching them with almost persecuting tenacity, acknowledges himself beaten. Mr. Auberon Herbert, another neighbor (a man of wide reputation as a powerful and unconventional thinker), cannot believe in the imposture theory, seeing that he is willing to give them any thing they may require if they will but ask him for it—a severe test to people very often with empty bellies and an empty purse. Mr. Cowper Temple,

"the son of Earl Cowper, nephew of Lord Melbourne, brother-in-law to the Earl of Shaftesbury, step-son of Lord Palmerston, and inheritor of his name and estates," can scarcely be a man likely to lend his interest to a set of "disgusting and blaspheming impostors." They must have fully secured his respect and his confidence in their moral qualities, if nothing more, before he would have permitted one of them to escort Mrs. Cowper Temple, in to dinner. And it was such as these whom the intelligent Christian people of the Island sought to wipe their feet upon.

Supreme as the contempt in which the Shakers are held alike by the "Liberal" and the conservative working-classes, and hated and scorned as they are by nearly all professing Christians, they present to us the much-needed, highly instructive example of a Community of all ages and both sexes holding their property in common; living together amicably, without jars or wrangling, under the noble principle embodied in their motto—"each for all and all for each;" bound together by bonds of attachment, seemingly of almost superhuman strength, supporting them under privations, which to recount, would read more like extravagant fiction than actual human experiences.

In short, Shakerism seems veiled in deeper mystery than either mesmerism or Spiritualism. Its religious aspect is wholly beyond our apprehension, but the outcome which it presents—a party of industrious Communists, cruelly deprived of their means of support, who avow their determination to starve, if need be, rather than become chained slaves to fill the coffers of the Mammonites—challenges our respect and admiration.—*The London Spiritualist.*

MOTHER GIRLING.

F. W. EVANS.

[We had just put the preceding article in type, when we received from Elder Evans, the following article—an answer to our query, as to what he knew of Mother Girling. Our readers will be pleased with the remarks of this, our radical champion. Whatever Elder Evans says gives a sound of *certainity*—no half-way dealing nor compromises. It will be observed, however, that when he says "they are the most orthodox," he means an orthodoxy that is heterodox Shakerism. Ed.]

I have corresponded with the Girling woman and her people ever since they were organized. James Haase, a leading member of Mother Girling's household, received faith in Shakerism, and came over from England, to unite with the Society. This led to the Girlingites being called Shakers, in England. They had no right to the name. Of all sects, they are the most orthodox. To them the Protestant Scriptures, just as they stand, are the word of God—Jesus is the Christ. They fully accept his doctrine of physical resurrection—believe he did rise, bodily, from the tomb, and was the first resurrected man; that all true believers will be resurrected as he was, even as Paul and other apostles believed and taught. They hold the physical resurrection as do the Catholics and Protestants. They claim that Jesus has made his second appearance in the Girling woman; that the judgment day is near, in which the dead in Christ are to rise first, but the Girlingites are of those who will be alive at his coming—are, even now, resurrected, so that she and her people will never die physically. They are warning the world, like second adventists, which they really are, and nothing else.

The only difference between them and the popular sects, is, they believe the scriptures, and act accordingly, whilst the protestant sects believe the scriptures, but do not act logically in accordance with that faith or belief.

The Shakers do not hold the scriptures as the word of God (plenarily), nor believe that either Jesus or the apostles were infallible in word or doctrine, as the Pope is said to be.

To the Shakers, the resurrection is rising from the Adamic to the Christ plane—from generation to spiritual celibacy. To them, the kingdom has come, is in the Shaker Order, and with the Shaker people.

In Celibacy; Community of goods; Confession of sins; non-resistance and Spiritualism; the Girlingites hold with the Shakers.

But with the Girlingites, the science of spiritualism is used to induce divers operations in public, exhibiting manifestations of freedom between the sexes bordering upon, or suggestive of *Free Love* practices. They have ecstatic dancing with endearing embracing, and osculation.

Shakers hold that spiritualism, and the spirits of the old prophets, or modern ministering angels, should be subject to the testimony of Jesus and Ann; that even under the operation of the most sacred gifts of God, it is good for a man not to touch a woman, in any such physical manner as is peculiar to Free Love Spiritualists, Girlingites or the Oneida Community.

First, pure; then peaceable. Second, pure in spirit, avoiding even the appearance of sensuality, is the Shaker motto.

THE GREAT PEACE (D) CONVENTION.

We hoped large results from the first decade meeting of the so-called "*Universal Peace Union*," lately held in Philadelphia, and at which we had two delegates—Elders F. W. Evans and Henry Cummings—but are sorry to say that, as a Peace assembly, it was a *positive failure*. We have studiously pored over *The Voice of Peace* reports, and are surprised at such a waste of time, opportunity and breath, and the production of so little in the interests of Peace. We learn from other individuals at the meetings, that an *inharmomious* spirit was continually present. Men and women may cry "*Peace, Peace*;" but there will be no Peace, until they defeat the devil of war in his kingdom—in the lusts of humanity. (See James, 4:1.) All beating round the bush is valueless; all trimming of the war tree unprofitable; all issue of proclamations and resolutions are unworthy the paper upon which they are written, compared to the "putting away the causes of war"—the lusts for the flesh and for land. Elder Evans did his duty. We quote from the *Voice of Peace* some of his remarks, the best portions of which were excluded, being too radically right for such a Peace advocate:

Elder Frederick W. Evans, Shaker, said: The real causes of war that exist in the human soul itself, that have made Christian men and women, and Christian nations, hate one another, so that they have been engaged in war and fighting as a business of life for the last eighteen hundred years, are still unknown.

THREE KINDS OF WAR.

So long as good and evil, truth and falsehood, right and wrong, vice and virtue exist and are mixed together, as in Christendom to-day, there will be war in some form.

Was not Jesus as really the Prince of War as he was the Prince of Peace? He came, not to bring Peace, but a sword—a fire—to set at variance the members of the same family, sect and nation.

The first form of war is physical, produced by the lusts of generation—killed or be killed—Indian warfare. This is the common form of war in all Christian and Pagan nations.

The second form of war is that wherein one man, inspired by a strong influence, will chase a thousand, and two put ten thousand to flight. Thus Sampson slew his hundreds, and Saul and his

armor-bearers defeated a whole army. Thus inspired, as a Jew, by the Jewish spirit, Jesus overpowered the traders and the traffickers of the temple.

The third form of war is spiritual war. In this form man uses no physical strength nor carnal weapon. The slaughter is performed entirely by spiritual means. (See 2d Kings, 19-35.) The Angel of the Lord—Spirit—went out and smote, in the camp of the Assyrians, in one night 185,000.

Spirits, using Elias as medium, slew two companies of fifty men each.

These fighting spirits were not yet converted to the still higher form of warfare which Christ's spirits wage against the causes of physical war existing in the people, the causes by which the disciples sought to use Jesus and themselves, to destroy all the people of a village, to do as Elias had done before them—bring down fire from the spirit world.

At that time, when under the CHRISTIAN influence Jesus saw the subject of war as he had never seen it before; saw that what he had done in the temple was Jewish, not Christian, and even now to do as Elias had done would still be Jewish; saw that the mission of the SON OF MAN was not to destroy men's lives, but to destroy the evils of their lives; saw that his disciples, by Jewish education, knew not what spirit they were influenced by in what they asked.

As a Christian, Jesus said: "He that hateth his brother is a murderer—already a warrior."

In CHRIST—not in Jesus—not in Ann Lee—are hid all the treasures of wisdom and knowledge. These are the treasures we need and want—a spiritual righteousness that will make each man and woman righteous.

Being converted, we become such Peace people that even civil war could not turn us aside. They will not fight. These should be heard in a Peace Convention.

The true friends of Peace seek, in their own souls, for the roots of the evil tree in human nature, that has made war a permanent institution in all Church and State governments, from the time that Peter drew his sword to the presentation of the sword to the Peace Convention to be made in a plowshare.

To these roots the axe of truth and self-denial—pure Christianity must be laid. They that learn whoso hateth a brother and killeth a man with a Damascus blade, or whose muscular strength is increased by spirits, so that he kills a dozen, or who becomes the means through whom hundreds are slaughtered, without being touched by visible man or woman, is equally and unqualifiedly a murderer.

Those spirits that wrought the will of the Lord of Hosts—the Hebrew God—empowering Moses to conquer the whole military power of Egypt, without striking a single physical blow, were not Christ spirits.

Poverty is one cause of national wars. The bounty, the wages, the booty and the beauty are inducements to enlistments for men who have no home nor property of their own. Monopoly of land, speculation and usury create poverty. The unrepublican exclusion of women from citizenship, from helping to frame and execute the laws by which she is governed, makes poverty-producing institutions a possibility. Purgation of civil government from all kinds of theology, and instituting abstract radical truths as the basis of Church and State, will ultimately abolish war from the nations of the earth, so that they will learn war no more.

The Union of so many independent States in North America is prophetic of the ultimate union of all nations. There will be a constitution of nations, as we have a constitution of States—a constitution of constitutions. Then there will be Peace on earth and good will among men.

The causes of war—exclusion of citizens from citizenship, monopoly of life elements, poverty and crime, struggle between capital and labor and theological strife, false theology, will all be convicted by Divine Revelation, the rock upon which the new Church and State will be built.

In the darkest hour through which a human soul can pass, whatever else is doubtful, this is at least certain; if there be no God and no future state, yet, even then, it is better to be generous than selfish, better to be chaste than licentious, better to be true than false, better to be brave than to be a coward.—*Fredrick William Robertson.*

EDITORIAL NOTES.

THE page of *Religio-Philosophical Journal*, devoted to "Voices from the People," is a most interesting feature of that paper. Between the communications are inserted valuable materials for thought—jewels of the first water.

There has been considerable commotion in some circles, concerning our name—THE SHAKER. Some have suggested a change, the better to meet objections, which others, "not of our fold as yet," have to the title. Be it remembered, that whatever name we may assume, the change (which is not likely to occur) will in no manner mean a compromise of Shaker principles. We shall be open to the same objections so far as our life and teachings are concerned, and the change of name, if made, would not make the doctrines, which urge the cross of Christ on the people, any more palatable. Ever since the gospel of Shakerism was introduced, men and women have appealed to us to pull down our colors—"come down from that cross"—all of which means depart from radical Shakerism. THE SHAKER, under any other title, would still remain objectionable to the carnally minded. Still, let the people send us suggestions.

Great is science. The guests of certain hotels at Rye Beach, N. H., having been prostrated by sickness, Professor Nichols proved, beyond dispute, that the cause was the impurity of the ice used. Among the valuable conclusions arrived at by the professor, we find: 1. That water is in no degree purified by freezing. 2. That water which is unfit to drink as water, should never be used as ice, for human consumption. Let us have a care.

We hope the friends of THE SHAKER will act upon the determination to double its present circulation. We may not have millionaires as subscribers; but we know we have hundreds of large-hearted humanitarians. For sixty cents each, we may call many blessings down on our neighbors. "Love thy neighbor as thyself;" either induce a subscription from him, or present him with a copy for a year.

OUR readers will be edified by our presentation of "CORRESPONDENCE." The breathings of every individual, writing to this office, are of choice rendering and justly appreciated. The correspondence to the various societies would make a grand page every month, could we obtain it. Once in a great while we get an anonymous scrap from some theological critic, etc., that is not so agreeable, but we get hundreds of the appreciative, where we get one of this kind.

ANGEL OF DEATH.

ANGEL OF DEATH.—Spiritualists can smile at the approach of the angel of death, for it is to them a birth into joys everlasting, and they know that loved ones linger near to assist the weary spirit to pass from the old house to the new; they can meet the change with rejoicing, knowing that just before them lies a field of usefulness, that will yield pleasures to the faithful soul.—*John Murray, in the Olive Branch.*

That depends altogether on circumstances whether Spiritualists can smile at the approach of death. Some whom we know, we think would feel very badly, if death were staring them in the face; knowing that their life has been of that character fitting them only for the dark regions of the spirit world; they don't care to pass from this sphere of existence. Indeed, it is much easier to purify the spirit here, by seeking

the forgiveness of those you have injured, and forgiving those who have wronged you in turn, than to pass to spirit life without accomplishing that object. Spiritualists should learn that it is a calamity to the spirit, to die without being prepared for the change, or failing to accomplish its mission.—*R. P. Journal.*

This criticism of the *R. P. J.* is very tardy in coming, but it is a worthy and needed rebuke to many thousands of Spiritualists, who think the spirit world an unalloyed elysium, for even the worst of characters. Not so; but there are hells—"dark regions" as well as heavens there, and every one will go "to his or her own place." "Like will gather to like" there. God is no respecter of persons, but he is a regarder of characters; and in the economy of the spirit world, even more than in this, God has drawn lines of demarcation impassable by the evil, to the disturbance of the good. We thank the *Journal*, and ask Spiritualists to TAKE NOTICE. ☆

PRAYER.

PROF. TYNDALL does not believe in the power of prayer to alter the material laws of the universe, and very probably he is right. We do not indorse him, for the reason that our knowledge of the universe is limited. But when ROMEO prayed that the sun might not rise and separate him from his beloved JULIET, the sun rose all the same and divided the lovers forever. What a million of men pray for another million of men pray against. One man wants rain, but another wants sunshine. How can local interests affect the wisdom of Heaven? Is it possible that Providence hesitates between its clients, and says to JAMES, whose arid potato field is withering for want of water, "Dear JAMES, it will rain to-night," and to SMITH, whose hay is not yet stacked, "Dear SMITH, your hay will all be soaked." No; these are the effects of prayer which are not logical in the mind, and so far the challenge of Prof. TYNDALL, to have one hospital prayed for and the other prescribed for, must be held to be likely to result to the advantage of his theory. Prayer, however, while it cannot influence material laws, may affect those unknown spiritual laws which have so much to do with our mysterious nature. Who has not prayed for some desired end? A dying child, a dying wife, relief, perhaps, from some trouble. There is a story of a poor woman who prayed for a loaf of bread, and her prayer was indirectly answered by a drunken party of men, who, in sport, threw a loaf down her chimney. No one can solve these mysteries, for there are men of this world and men of the next world. When the entire Christendom of humanity kneels every Sunday in church and implores Heaven for especial blessings, is that ceremony a farce? If it is a useless supplication then one-half of our religion is a mockery. People say that every wish is a prayer, but that statement is a mistake. A wish is only the desire for a result; a prayer is a request for a reply. We want rain badly now. The earth is dead with drought, and the crops will suffer from the lack of water. Shall we pray that the heavens may be opened and the mechanical laws of the universe be suspended for our particular benefit? Certainly we have the right to demand, but it is doubtful if we possess the reason to expect compliance. In our churches on Sunday prayers for rain will be probably offered, and if the rain comes the eloquence of the clergyman will be held in high estimation by his congregation, and if it falls then Providence must take the responsibility. Our own humble opinion is, that if we look for rain in this unhappy drought we had better study the weather reports, which at least indicate probabilities. When we kneel in reverence to that inscrutable Power, which is above us all, let our supplications be for spiritual blessings more than for earthly gains.

—*N. Y. Herald.*

THE Mt. Lebanon and Watervliet Ministry leave Pleasant Hill, Ky., Sept. 19, for South Union, Ky. Leave South Union for Philadelphia, Oct. 3. Leave Philadelphia for Watervliet (Shakers, P. O.), N. Y., Oct. 9, and if we will spare them so soon, will go to Mt. Lebanon, sometime afterward.

JAMES G. RUSSELL.

THE WAY OF LIFE.

ENFIELD, N. H.

1st. The way of life is free for all, 'Tis o - pen, plain and clear, And lov - ing - ly a voice doth call For souls to en - ter here.
 2d. The power that sets the spirit free, From slavery's chains of woe, Is found, in Zion still to be, Where souls, its worth may know
 3d. Then come ye heavy-laden souls, The way of life pursue, Eternal bliss, the way unfolds, And gifts divine and true.

1st. To take the sin-destroying cross, That Je-sus meek - ly bore, And rise tri - umphant from their loss, Through blest redemption's door.
 2d. The means, whereby this power becomes A saving grace to man, Is wrought through full obedience To God's perfected plan.
 3d. A recompense, excelling far, The trials of the way, Will meet the Zion traveler, In realms of endless day.

"I thank you heartily for saying you hope I shall get well. I mean to get well, and shall do all in my power to accomplish it. But I don't pray for it any more than you, in the sense you write the words. To me prayer is a natural and most delightful exercise. It is thus: I feel conscious of the presence of the Infinite power, mind, and love, which makes and governs the universe; I feel that it is close to me; then, conscious of that dear Presence, I think over the blessings I have and the use I make of them, I remember the many things I have done, and I think of the right things I ought to do, I recollect my joys and my sorrows, my hopes and my fears.

"So my prayer is an act of gratitude, of penitence (if I have done wrong), of aspiration and of joy. But it is not an act of petition. I don't ask God to do my work; to saw my wood; to write my books, or to make me a good man. Now, with this notion of prayer, I should no more ask God to restore my health, than I should to buy me a cargo of tea. I am amazed that men should think their feeble words can alter the mind of the Almighty God, and, still more, that they should dare to do it if they could. If I thought it was God's desire that I should die, to-day, but that my asking for life would lead him to let me live thirty years more, I should not dare to put my little mind against his infinite wisdom, and ask for life."

THO. PARKER.

"THE WORLD'S SAGES, INFIDELS AND THINKERS."

THE Book reviewer of THE SHAKER says of this extraordinary work: "We congratulate the publisher, and the public generally, on account of the good judgment displayed in supplying so copious and compact a compilation (1000 pages) in one volume. It is a biography of the greatest minds that ever lived; and is intended as an improver of minds of this and every country. We trust that the publisher will be well repaid for the arduous labors he has made for the moral and mental development of all classes. It is a valuable treasure. We with pleasure invite the attention of the public, to a book that must be found in every well-selected library. D. M. BENNETT, New York, Pub.

"BURDETT HANES,
 "Reviewer."

Mt. Lebanon, N. Y.—Elder Evans and a dozen others of similar behavior, visited Salt Point, N. Y., Peace Convention. The Elder, as usual, "took the kingdom of heaven by force," while the singing band of brethren and sisters "soothed the savage breasts" of any warriors that may have been present.

SOCIETY RECORD.

PLEASANT HILL: A beautifully written letter from Elder B. B. Dunlavy, of this place, informs us of a dreadful fire—the large barn with all its contents—probably the work of incendiaries! From twelve to fifteen thousands of dollars' worth of property gone, doing none any good! While many more thousands of dollars' worth must be used in replacing buildings for the care of their stock. When we think that God is just, we tremble for the incendiary, more, much more, than for the murderer. With all the mental sufferings brought on by this calamity, a prayerful spirit for the guilty party or parties is manifested; and a gratefulness that it is no worse. Says Elder Benjamin:

"But, beloved friends, we have a fine growing season. Corn looks well, potatoes greatly abound, grass is luxuriant, and our apple orchards are bending and breaking under their enormous load of fruit while our broom corn harvest has commenced—a heavy crop. So that we have much left to be thankful for—thankful that our chastisement was not heavier—thankful that the earth abounds in plenty—thankful that general health and buoyant spirits prevail; and thankful that we have the gospel of Christ, which is better than all, because it secures to the honest soul the durable riches which the fires of earth cannot consume, and no power can take from us, if we will make it our own, which we have the power to do, and will do. While earthly riches make to themselves wings, and fly away, the treasures of heaven abide in the soul forever! As our dear friends have been well tried in the school of adversity by passing through the fiery ordeal, we do not need to speak of our spiritual status, as they are fully able to comprehend the situation, under the influence of such a revulsion. We could take in scores of the floating population, but they generally prove to be bad fish; good ones are remarkably scarce. No moving of the outside waters in this region, to cause the lepers to step in to be healed."

Mt. Lebanon, N. Y.: The annual "Social Gathering" of the Novitiate Orders lately took place, as usual—resulting with an increase of blessings over any former meetings! Dr. J. V. Mansfield was an invited guest, and gave many wonderful tests of answering sealed letters. Elder F. W. Evans thinks there can be no doubt, that the doctor is a genuine, truthful spiritualist, and most worthy man.

THOMAS BEAL, of Shakers, N. Y., sends his compliments and thanks to Larz Erickson, for his excellent article in September number of SHAKER, and proposes to have the last half of said article painted in large letters, and placed over the door of his shop. We know of a good many who might be drawn nearer the kingdom of heaven by having the closing sentiments of "THE DISCIPLINE OF GOODNESS" placed where they could read them when they run.

THE desire for women modifies the Darwinian law of brute force in man; otherwise, under that force, man would kill all women. Her lord and master's passions balance each other * * * * * Uaury eats, as does a canker, into the vitals of the producing classes. "Thou shalt not kill; thou shalt not take usury of any," was Jewish law.—Elder F. W. Evans.

FOWLS with yellow legs are very liable to be troubled with parasites, which secrete themselves under the scales of the legs, producing warts and other scabiotic disorders. Wash well with strong soap-suds, then apply kerosene freely for several days in succession.

WOULD say to "Friends of Truth," and any other apparent counterfeiters of Livingston Co., N. Y., that we ought not to take even this much notice of anonymous correspondents. You must come recommended.

R. M. WAGAN has on exhibition at Centennial, his green corn-cutting machine. His CHAIR display is attracting extraordinary attention. See adv.

TO EVERGREEN SHORES.

At Shaker Station, Conn., CELINDA WARDWELL, aged 77 years.

Finished thy work, now take thy harp,
 Give praise to God above,
 Sing a new song of endless joy
 And heavenly love.

Give thanks to him who held thee up,
 In all thy path below,
 Who made thee faithful unto death,
 And crowns thee now.